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HINTS

ON

FEMALE EDUCATION.


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COLUMBIA, S. C.

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INTRODUCTION.

Knowledge constitutes the essential difference between savage and civilized man. It advances individual happiness, and the welfare and interest of society; it produces, in the scale of moral excellence, that intellectual developement, which chiefly distinguishes man from other animals; it tends to dignify its possessor, by opening sources of enjoyment, removed from the common-place, sensual gratification of animal life; and estranges him, in some measure, from the too frequent and intense consideration of the pains and anxieties, necessarily attendant on its physical helplessness and sufferings. It opens to the human being a new existence,—it takes from his eye the film of ignorance which had confined his regard to objects immediately surrounding him, and by extending his views to an horizon of boundless and indefinite extent, gives to him *that*, which the Syracusan asked for, as a means of moving this earth upon which we tread, viz: a hold upon *another*.

Mind is an active principle. During existence it is in ceaseless agitation; necessarily requiring and seeking its peculiar aliment—and feeding on gross and poisonous viands, if not supplied with those which are bland and wholesome. It is therefore necessary that we yield to it such nourishment, as will best conduce to its growth, expansion and vigour. If, according to the physiologist, life itself is a forced state, dependent upon an infinite and wonderful combination of functions, each of which is essential to its continuance and healthful excitement, let us consider what *mind* is, from its embryo and incipient state, when its feeble glimmering is scarcely apparent until it has fully reached the meridian of its powers! What a wonderful—what a sublime march does it exhibit!—And—while we admit that the Creator, in his wisdom, has endowed his creatures with different intellectual capacities, are we not to attribute the different degrees of moral power and beauty and excellence, which each exhibits, to the forming hand of culture, leading its votary by gradual and almost imperceptible steps, from the depths of ignorance, to the height of the most sublime and important truths?

Co-ordinate with the obligations of the parent, are those of the instructor. Accountable to society for the good or evil resulting from the profession which he assumes, a dereliction is a trespass, the baneful effect of which extends itself, by repeated and growing circles, from the central point whence it emanates. The injury committed by the medical impostor is, for the most part, confined to the one to whom he imparts his nostrums; but he who infuses a poison into the youthful mind, or who withholds that intellectual sustenance, which he has pledged himself to extend, entails a calamity, the prevalence of which it is impossible to limit. If, by the term education, we understand a means conducive to an end, by which the individual is qualified to fulfil all the duties which shall devolve upon her, on entering into the sphere of domestic life, of what unspeakable—of what incalculable advantages is it productive! But if by the term, we refer to a tissue of superficial accomplishment, literary mannerism, and conventional affectation;—or if, as applied solely to the cultivation of

mind, we restrict it to an apprehension of *particulars*—and mere technical arrangement,—we must confess, we infinitely prefer to all these, that practical *tact* which we agree to call *common sense*. This indeed is, or ought to be, the end and aim of all education;—this is the product; every thing else which has not this result, is “learning’s luxury and idleness.”

Do we wish that woman, in her moral character, should be pious, refined and elevated,—do we desire a flexibility, strength, and expansion of mind, essential to the every-day occurrences and vicissitudes of life—and yet, not incompatible with all that is lovely and graceful in female character,—these can proceed only from an intellect cultivated in all its parts,—from an active, sustained, and vigorous exercise of its powers, directing them to practicable and valuable ends. Look at either sex—and see how many there are, whom we may justly denominate learned fools. These strike upon some happy vein of thought, and attain insulated masses of knowledge.

But Science has no intrinsic value in itself;—its excellence is altogether relative. Its several parts, like so many constituents, go to make up what we term a sensible, practical mind, which applies itself to the various duties, devolving upon each individual, as a member of the human family. This is the grand end of all cultivation: it is this which fits the possessor to bear prosperity with moderation and dignity, and to evince an exemplary fortitude and heroic submission in adversity; to manifest, in every vicissitude of life, an internal resource and self-possession, arising from well regulated feelings, and correct modes of reasoning. This enlarged consideration of the subject is fast taking the place of those narrow, limited, and partial views, which peculiarly characterize the last century.

On the other hand, success in teaching depends not upon the mass of materials, of which the teacher is possessed; the variety of his attainments, or the profoundness of his views. It requires an intimate knowledge of the human mind, and a patient adaptation of the faculties of the instructor to those of the instructed. It needs not a powerful grasp of intellect, but a spirit which carefully adapts itself to the individualities of youth. The stream of the Ganges would overwhelm and sweep away, what the gentle dippings of the sedge-crowned rill would nourish and support.

Education applies to the human being, considered as a moral and accountable agent, endowed with an immortal nature, and having an imperishable destiny. The torch of intellect is to be kindled on the altar of domestic affection, and burns intensely and permanently only, when fed by the nepenthe of genuine piety.

And here the question occurs, in what respect ought the education of the female to differ from that of the other sex? The answer is simple and obvious;—all distinctions should be founded on essential differences. The education of either sex is to be directed to the respective duties, which each is destined to perform on the great theatre of existence. Woman is the associate, the companion, the friend, the counsellor of man. She should, in every respect, be qualified for the important duties which she is destined to perform. We add injustice to cruelty, in withholding from her, the means of enlarging and strengthening the moral and intellectual faculty, and then, imputing to her a want of original capacity. Man is disciplined by toil and ceaseless exercise, for the sphere in which he is to act. Woman, from her infancy upward, has her mind swathed by artificial ligatures, or is left to the caprices of fashion and accident.

We consider the right education of woman essential to the general weal; it is the legitimate source of the moral character and political happiness of a people. History evinces that upon this the destinies of nations have, in all ages, been measurably dependent. It is here that empire itself begins; it is at the shrine of domestic virtue and domestic intelligence, that love of country is enkindled, that science offers up her first fruits, and piety rises in grateful incense to heaven! It is here, the wisdom of the

legislator, the heroism of the warrior, the enthusiasm of the bard, and the self-devotion of the martyr, received their quickening spirit; and it is here, in the darkest night of intellect—in the most gloomy period of despotic tyranny, that the vestal fire of freedom has burned with serene and steady lustre.

In no one feature does the genius of ancient and modern society differ more, than in the civil and social equality of the sexes, which the latter has established. It is surprising that political expediency did not earlier accomplish this. Inequality of rights, or immunities, can only be based upon inequality of talents. The intellectual character of woman is unquestionably peculiar, and is intended by the author of nature to fit her for that station in society, which she is destined to fill. But that there exists any difference between the sexes, as it regards the sum of intellect, is one of those dogmas, which prescription alone has sanctioned. Prophecy often leads to its own accomplishment. This denial of equality, therefore, as it regards the female mind, is as a cause productive of *inequality*. Intellectual energy, like the sense of sight, may be injured by the deprivation of light; and the abandonment of a privilege lessens the energy of him who submits to this abandonment. The wizard who draws his spell-wrought circle, provided he can chain the volition of him who is within it, has him as completely enthralled, as if pressed down by triple bars of steel.

But how weak, how improvident is that policy, which effects its own ruin; how crazed is that system, which saps the foundation upon which it rests! For is it not woman who gives to infancy its soul-awakening impulse; who hovers, as the tutelary spirit, over the cradle of society; who imparts to the individual his tendency, and impels him in his orbit, to run his career of usefulness? Is it not woman, who awakens the unconscious powers of dormant genius—who exalts the conceptions of the orator—confirms the generous ambition of the statesman, and gives to this *vis inertia* of existence, its charm, its power, and its glory? Is it not she who sent the Spartan forth to battle—who formed the councils of a Nimus—developed the character of a Cyrus—kindled the muse of a Pindar, and supplied the eloquence of a Pericles? Is it not woman, who defied the terrors of a Claudius, a Robespierre, and a Marat,—who, amidst the darkness of the middle ages, awoke the song of the troubadour, and, on the surge-beaten shore of her country, hailed the missionary of the East, and heralded him to the throne of monarchs?

Notwithstanding the political axiom, that the diffusion of knowledge is essential to a free government, it is still the political creed of feudal Europe, that the ignorance of the subject is necessary to social order. If knowledge be essential to the well-being of a state, are we not to provide for its maintenance at the fireside and altar? The hero who fled from the flames of Troy, to found an empire in the West, carried with him his household deities. He who enters upon society, bears with him his fireside habits: these are his household gods—these are his Penates! It is to *these*, in the secret hour of retreat from the world, when his spirit is pluming itself for its eagle flight—it is to *these* he pays his votive offering; it is to *these*, in his aspirations after glory, that he offers up the oblations of his heart; and it is from *these*, that he returns to the conflicts of the world, with new accessions of faith and devotedness! The streams of national happiness flow from such a source;—it is from a thousand out-pourings of domestic virtue and domestic happiness that the tide of public prosperity receives constant and grateful accessions. It is altogether vain to speak of government in the abstract; and to body forth legislative codes, to be thrown into moulds, not prepared to receive them. Is man, politically and morally considered, the being of abstract theory,—or of Education? Do the speculations of the philosopher, or the oft-repeated associations of home, impart to the individual his character,—“and give the very body of the times, its form and pressure?” Society is the aggregate of many homes: each domicile is in itself a little commonwealth; and, it is here,

the springs which influence the mechanism of civil society may be clearly traced.— That Colossian greatness, which the characters of antiquity present, like the pyramids themselves, towers aloft amidst surrounding sterility ; but the genius of modern society scarcely admits of a personification, because, like the blue arch of heaven, it is tangible no where, and exists every where !

GENERAL REMARKS

ON THE SUBJECT OF

FEMALE EDUCATION.

Does female education benefit society? Has knowledge, thus acquired, a direct influence on woman's character, and a correspondent effect on her immediate family, and the sphere in which she moves? These are questions of no ordinary import, and on their issue, much good or evil will depend. An acquaintance with our duties in life, furnishes a *chart*, by which we may arrive at the performance of them. There is no question, that most of our errors in conduct, arise from defects in judgment; and it requires some cultivation to understand, that while we are contributing to the welfare of others, we are effectually promoting our own. An untutored being cannot be made to comprehend the force of this reasoning, which immediately fastens itself upon the conviction of one of cultivated mind. It is, indeed, an error, that *goodness* and *understanding* are distinct things. The reference of a virtue to the head or heart, is not very comprehensible. Most of our follies and vices, proceed from mental defect, original or adventitious. "To do those things which we ought not to do, and to leave undone those things which we ought to do," is an error in reasoning, a practical solecism. Correct reasoning is, therefore, essential to our happiness. The perception of right for instance, must precede the performance of it; otherwise, it is casual and ceases to be a virtue. Here, then, the moral and intellectual faculties are associated; or rather, the latter are the efficient of the former. We perceive a regular and gradual succession from the earliest and simplest perceptions of right, to what is most beautiful and sublime in morals. The fountain of all wisdom, is the fountain of goodness, and the being who aspires to the one, must love the other. Virtue, then, is both a moral affection and a demonstrable truth; it must be understood, in order to be felt and practised.

It is urged, however, that in fashionable society, whose advantages are superior in point of education, there is a greater dereliction of morals, than in the middle order. If, by education, we mean a knowledge of the world—that is, of its conventional usages—the higher classes certainly enjoy this advantage; but if by the term, we mean self-cultivation—a knowledge of ourselves—a just and clear perception of right—a judicious and prompt combination, and a habit of generalization, I much fear, that we cannot attain these by a fashionable course, in which we measurably lose ourselves in the existence of others. Education, agreeably to the original import of the word, refers not simply to laying up a stock of learned lumber; it refers to a cultivation of the intellectual powers, and the moral affections—a habit of correct reasoning, and, which is infinitely more valuable, and is indeed a consequence of it, of *correct acting*. These make up the character of the individual; and it is in proportion as the female is deprived of these advantages, that she degenerates into the mere oriental slave, the puppet of the drawing room!

If the diffusion of knowledge be the means universally pointed out for the attainment of happiness, here and hereafter, ought not its temples to be erected, where there are most human hearts to be offered up? And if the formation of character is altogether owing to maternal influence, a truth which none will presume to question, should we not endeavor to give efficacy to the course whence it emanates, commensurate with the immense and important advantages to be derived. If most of the evils of society proceed from mental darkness, ought we not to set up our moral beacons, where there is most danger of shipwreck, on the very verge of the stormy ocean of life, whence the youthful voyager puts forth his adventurous bark?

As it applies to woman, placed in all the various relations of life, what a wide—what an interesting scope has she for the exercise of a cultivated intellect and feeling: as a mother, how many principles of right and wrong to inculcate and point out, how many maxims of wisdom to exemplify, how many prejudices to remove, how many obscurities and apparent contradictions to unravel and explain, how much infantile cunning, sophistry and casuistry to detect; and how necessary is it, in all these, that her own actions should illustrate the principles which she advances! Do not her own happiness, and the welfare of her offspring de-

pend upon the judicious exercise of these powers; and are not these the well-springs, whose issues swell the tide of public virtue and prosperity? Can it then be a question, whether it be *expedient* to fit woman for the task which she has to perform? If it be *expedient* that society should be happy and virtuous, surely it is expedient that *woman* should be intelligent and virtuous. If it be expedient in the formation of individual character, that there be philanthropists and statesmen and patriots—that there be a community of virtuous, pious, and enlightened citizens, then it is expedient that wives and mothers should be pious, virtuous and enlightened.

But we are persuaded, that on a subject of this kind, in the present enlightened age, the people are the warm advocates for the cultivation of female mind. The opposers of this, are a mere oligarchy, who assert that if woman be taught to think and speak rationally, she may be less useful in the various duties of domestic life. Without going back to those periods of classical prejudice and scholastic pedantry, when every adventurer, in order to prove himself a sage, was compelled to abandon the sweet, domestic sphere of household comfort, we need only revert to the age of the courtly Waller, the elegant Addison, and the learned Swift. Even here, woman is regarded as the insipid gaude of her companion, man, when the latter has become vapid by intellectual exhaustion, and when vacuity has become desirable, as a relief from study. Yet, in truth, how extraordinary is it, that woman, who in the various relations of society, exerts so wonderful an influence on its members, should be treated with so refined a courtesy, “as to be bowed out of the very circle of humanity.” This conventional duplicity ought to be frowned down by the better part of society. An over-acted courtesy, to a woman of understanding, is nothing less than insult. The mockery of homage, which the would-be *homme d’esprit* carries with him into the circle of female society, is an indirect denial of the common sense of the latter. It will be found, on investigation, that this sentiment appertains to those, who, on subjects of a more important nature, connected with society, are apt to think too lightly of things, of which the *cui bono* is not immediate and tangible. It is, in fact, a scepticism of the heart, founded upon a scepticism of the head; an uprooting of the germs of social virtue and piety—planting in their stead a meagre, cold, and cheerless philosophy; rendering

the human being, the creature of calculation and narrow, selfish policy, and shutting out from the view all which tends to ennoble, dignify and exalt the human character. I venture to hazard the opinion, and to be accountable for the exceptions, that most of these beings will be found, on inquiry, to be on the side of groveling materialists, a kind of mechanico-political economists and egotists. With these, religion and the social virtues are weighed in a kind of statistical balance, and, of course, "are found wanting."

With enlarged and liberal minds, properly exercised and well directed moral affections, I have found but one sentiment in favor of the cultivation of the female mind; all being equally aware, that society owes its character and happiness to the most amiable and unsophisticated portion of our species.

Surely if excess of feeling be pardonable on any subject, it is on one which involves a question so important as the present. I appeal to the experience—to the pride of manhood, if all the tendencies of good and evil, have not originated at the fire-side. Let us not talk of science, so long as we are ignorant of the *science of living*: it is here maternal character influences the future man, even to the latest period of his existence; it is thitherward that history and biography love to trace the origin of genius; it is here, we delight to dwell on the early indications of future greatness, as on the mountain sources of those streams, which, in their onward course, dispense fertility and freshness to the regions through which they pass.

On the other hand, as it respects individual character and happiness, who can estimate the consequences of the weakness of a tender parent, who has inculcated no other ideas on her offspring, than those connected with vanity, prejudice and self-adulation; and who has directed their education, solely with a view of producing an *effect*. Their minds and affections are alike undisciplined; the means have been mistaken for the end; and, in their affected and ridiculous attempts at display, it is no wonder they draw upon themselves the derision, contempt, and condemnation of the discerning part of mankind.

When we assert, that original direction given to character, invariably influences it through life, we are by no means disposed to deny, that superior minds may do much to counteract improper tendencies. But even *here*, the seeds of *error*, early implanted, require only occasion to bring them forth into rank luxuriance.

These constitute what may be termed a moral pre-disposition ; there is needed only an exciting cause to develop the latent evil. There is, then, this difference between correct and incorrect impressions received in early life, that the former give a moral constitution to the individual, which prepares him against the day of evil, to maintain, in a measure, his individual integrity of character, in spite of many incitements to err ; whereas there is established in the latter a morbid association, which, though severed or suspended by self-discipline, yet, on being subjected to the exciting cause, readily takes up the infection anew, and yields to its influence.

“Train up a child in the way he should go,” is a precept founded upon an intimate knowledge of the tendency of the human heart. The finest precepts are of no avail, without the validity of virtuous and dignified example. The keen sagacity of childhood, quick in discovering any inconsistency in the conduct of the parent, will soon produce a feeling of secret contempt for admonitions, unaccompanied by correspondent example. These, however fine, are like the cordials offered to the sick, while the atmosphere around teems with pestilence and death.

The chief difficulties, then, towards the accomplishment of female education, begin at home. That which is radically wrong, can be made only adventitiously right. If mothers are weak, ignorant, and prejudiced ; desultory and immethodical in their domestic habits ; irresolute and undisciplined in character ; never happy, but when involved in the glare, bustle, and vanities of what is termed *fashionable life*—precisely such are their daughters. The female part of a family “who catch the living manners as they rise,” are the faithful representatives of its particular habits and modes of thinking and acting. Boys, at an early age, occasionally intermingle in little communities of their own, where they are constrained to assimilate their tempers and individual characters to what they see *abroad* : naturally more independent too in their opinions, they soon learn to perceive and appreciate the domestic peculiarities of their own families, without being enabled, however, to forego those early tendencies, which, like the poisoned tunic of Hercules, adhere to the very skin. But, for a wise purpose, it has been ordained, that female character shapes itself more intimately to the mould into which it has been thrown. It is, therefore, by no means difficult, when girls are placed by their

parents under the tutorship of the teacher, that not only their previous habits, and mental as well as moral impressions are fairly laid open, but he is enabled to read in pretty legible characters, a transcript of the *home* left behind.

On the other hand, what different views does the teacher receive of the child, transferred from the judicious care of an enlightened parent to the walls of the academy. Here, every thing—I repeat, *every thing* has been done at home. The *disposition* of mind—the moral temperament have been given, and the instructor has only to pursue the indications, which the character of his pupil affords. So true is the remark of Rousseau, that the seeds of future vices or virtues are more frequently sown by the mother than the tutor; and hence the business of the teacher too frequently consists in undoing, instead of doing; in weeding and pruning, instead of planting and rearing.

It is the parental hand that sows the seeds of good and evil, it is the parental home that gives the germ of character, it is *there*, that moral and religious excellence have their efficient source. Let the mother, who reads this, turn to her own experience to verify what is here enforced; and after she has entered into self-examination, and caused the incidents of her life to pass in review, carefully examine their origin. It does not weaken the truth of this position, that anomalies may be adduced, of virtuous and exemplary characters, coming forward under every disadvantage, but these cases are as uncommon, as they are unanticipated, especially in female character.

“My son hear thou the instruction of thy father, and forsake not the law of thy mother.”—This admonition can be enforced only by those, who resolve in humility of spirit, to “*walk before* their house with a perfect heart.” Such is the difference between speaking and doing virtuously. Children understand the one, much better than the other. The former alone, is but a specious outline, while the latter forms a finished picture, combining beauty and proportion. Happy is that daughter, thus placed in a home, in which household comfort and harmony, intelligence and piety, have found an abode. This is, indeed, the natal soil of the most generous, the most enduring, the most exalted of the virtues. It is here, that much which contributes to our happiness and respectability in after life, has its origin; and it is in departing from these that the “iniquities of the parent are visited upon the children,

unto the third and fourth generations." The love of home is natural to the human being; but the ligament which ties the child to it, is strengthened or weakened, according as this *home* is, or is not, the *nidus* of the virtues, charities, and courtesies of life.

But do the rational and heart-felt enjoyments of home exist in an inverse ratio with the intelligence and cultivation of the female, who presides over it? Does education unfit her for entering into the details of domestic life, or render her less competent for performing its duties? Certainly it *may*, if improperly conducted,—if it be directed solely to the frivolous, light, and unimportant acquirements, which too often constitute the sole and supreme object of *weak* parents and thoughtless children. But we will go further,—we will admit that what is termed a *learned* education, *may*, by exclusively engrossing a female's attention, direct her to objects incompatible with domestic duties; but the frivolities so necessary to fill up the void of an unfurnished brain, *must* necessarily unfit the female for the important duties of wife, mother, and friend. There is, then, this difference between the cultivated and uncultivated mind, that while the former *may* lead its possessor to dedicate too great a proportion of her time to pursuits incompatible with domestic duties, the latter leaves its possessor no alternative between the household drudge and the frivolous gossip. But intellectual cultivation necessarily leads to a knowledge and systematic performance of our duties. Look at the female thus directed;—observe her in the parlour, in the nursery, in the kitchen, in all the details of domestic life;—does she not discharge the duties which devolve upon her, with an ease, despatch, order, and neatness, which, while they impart all the little comforts of the fire-side, exclude from our notice the noise and machinery, which set the whole in motion. With an enlightened mind, the performance of these, proceeding from principle, harmonizes with dignity of character; and where mind and principle direct, order must follow. In a mere worldly point of view therefore, the same observation may be applied to the acquisition of *knowledge*, which has been applied to that of wealth,—the *abuse* of either, does not imply that it is worthless. Both may be employed, and indeed are intended, as means conducive to the comfort and happiness of others besides ourselves; yet both may subserve ignoble and even vicious ends.

Difficulties of Obtaining an Efficient Course of Female Education.

Difficulties arise, *first*, from errors in domestic education; *secondly*, from the desultory and imperfect manner in which an Academic course is pursued; *thirdly*, from a desire of blending the advantages of fashionable society, with those derived from the teacher; and *fourthly*, from the incapacity of teachers themselves.

To the *first* of these, we have already adverted. We shall, therefore, submit a few observations on the desultory and imperfect manner, in which the pupil is hurried through what she has been led to consider a probationary state, that is, the period allotted to instruction. It would appear, from the course which most persons pursue, that they think knowledge, like other commodities, can be vended and obtained in parcels to suit purchasers, just as time, convenience, and opportunity serve. Now, as Education does not consist so much in any particular acquisition, as in the right ordering and training of the minds of youth, so as to impart a habit of correct reasoning, and a method of pursuing knowledge to the most advantage, the very principle sought after, by a systematic course of knowledge, is by this means overlooked. Every thing that is valuable in character,—decision, a resolution, to accomplish whatever has been begun,—in short, all that goes to make up the individual, and upon which her future happiness and respectability eminently depend, must be given at what may be termed the *forming* stage of life. The principles then implanted, send down their roots to the very sources of existence, and are interwoven with the moral and intellectual nature of the being. And is this the period in which parents are to vacillate, and children are to be left to the guidance of a capricious and ever-changing disposition? When every sail is to be set in order to catch the gale, which is to speed the youthful voyager onward, ought the season and opportunity to be lost? Ought not the interruptions to be as few as possible, and should not every occasion be seized, to quicken the enthusiasm, and to point to the goal, which the youthful aspirant should ever hold in view?

An association, once established in the mind, is the more difficult of renewal, the more often it is broken. Interruptions are to be deprecated, as not only having a tendency to impair intellectual energy, but to establish a habit in after life, which, whether connected with domestic or other duties, must tend to the unhappiness of the individual, and of those around her. In the first place, the positive acquisition of any good, throwing aside what some have termed the chance of contingencies, must be in a direct ratio with the quantity of industry brought into requisition, in a given time. The intervals of relaxation must be truly such. They must have a tendency to impart additional physical and moral energy. Even in their amusements, the Athletæ of the ancients kept in view the *business* to which they were trained. In like manner, the amusements of youth must be such as impart a healthful energy and enthusiasm. In this point of view, the sports of youth may be considered as useful preparations for hours of serious and laborious study. We must, therefore, distinguish between those intervals of ease, so essential to elasticity of mind, and a desultory mode of pursuing a valuable object. Is it possible parents so far deceive themselves, as to imagine that those occasional glimpses of *terra firma* will be of any positive advantage to the pupil? In labouring up the acclivity, even in our pauses we must be sure to secure what we have gained, otherwise, by the natural proneness to descent, the ball will speed downwards. It is only when the hill is fairly gained, that we can pause with some complacency of feeling.

No truth ought to be more thoroughly impressed upon the minds of youth, than that nothing excellent can be obtained without assiduous application. Next to a desultory manner of study, is the disposition so prevalent in youth to miscellaneous reading. Novelty in itself is so attractive throughout every period of life, that we must take care, lest the love of it run counter to valuable purposes, which we propose to ourselves on the first setting out. While it may be reasonably indulged as a useful and healthful excitement to the mind, it should be made subservient to virtuous and noble ends.

If youth be naturally prone to these aberrations, how truly unfortunate is it, when the parent, instead of skilfully directing the enthusiasm to one object, suffers it to be dissipated in a thousand vague and unprofitable employments. In this case, the failure of

making any positive advance in knowledge, is not the greatest injury sustained. An evil of greater magnitude, influencing the individual to the latest period of her life, is, that by this means, she acquires a capricious and vacillating character. The energies of the mind become weakened, just as they are directed to many objects. But, so far from being conscious of this, the parent hails the little hot house exuberances of imagination, proceeding from these causes, as unerring indications of a future harvest!

"A man," says Cowper, "who has a journey before him, twenty miles in length, which he is to perform on foot, will not hesitate and doubt, whether he shall set out or not, because he does not readily conceive how he shall reach the end of it; for he knows by the simple operation of moving one foot forward, and then the other, he shall be sure to accomplish it." It may also be observed, that in thus putting one foot forward, and then the other, our progress is not to be estimated, numerically, by the number of steps which we have taken. It is by one step succeeding another, uninterruptedly, that we gain an accelerated speed, the preceding step giving an impetus to that which follows. It is, in fact, with the mind as with the body,—nothing is so truly fatiguing as a sauntering gait, without active perseverance in one given pursuit, in which the motive, the aim and the object are one!—On the other hand—are we not to ascribe most failures to a versatile enthusiasm, always varying its course and changing its object? Is it not evident that the *sum* of mind, when directed to one given object, must produce a greater result, than when divided among many?

And, lest our views on this subject be misunderstood, we would wish, even at the risk of becoming tedious, to repeat, that we are decidedly opposed to overtasking the mind with duties which have a tendency to impair its energies, and render science in itself unlovely and repulsive: for the nature of the intellectual faculty is such, that under an over-excitement of this kind, it either loses its elasticity, or slides into the opposite extreme.

So far from refusing our assent to those sports and relaxations, which the pupil physically and morally requires, we would wish to be considered as a sincere advocate for the alternation of these with study. When these come in, as auxiliaries, which they unquestionably may, they are to be seized on as invaluable means of effecting, by a process equally agreeable to teacher and scholar, the furtherance of the objects of instruction. Whenever the ima-

gination and taste offer themselves as volunteers, or can be enlisted in the cause of science, whether employed for inculcating principles, or illustrating facts, they ought to be hailed as the *avant* couriers of truth itself.

The *third difficulty* which presents itself, as it respects an efficient course of female education, proceeds from a desire of blending the advantages of fashionable society, with those derived from the teacher.

The impracticability of this will readily occur to every reflective mind. We are aware that education consists, for the most part, in fixing in the minds of youth the *rudiments* of knowledge; and it is difficult to conceive, how the tender and uninformed intellect can, at the same time, like the trees of the Hesperides, bear both blossoms and fruit.—And if they *do* bear them, how indifferent, how poor, are the specimens which they afford of either! We must distinguish between those things, which may be accounted wholesome incentives to knowledge, and those which, on the contrary, create a distaste for it. In a certain state of advancement, indeed, when the mind has made *positive acquirements*, an alternation of society and study is of considerable advantage. But the observations which have been frequently made on the advantages to be derived from travelling, may be applied to this subject. In order that a youth may bring something from society, she must carry something into it; as there may be a travelled fool, so there may be a fashionable one.

If the mind, by previous discipline, has not been prepared for society, the impressions received, if any, are as vague and indefinite as those of the last night's dream. The pupil may acquire a few imitative graces, lisp unmeaning sentiment very prettily, and even continue to play off some few common-places; but these sit as awkwardly upon her, and are as apparent to the discerning, as the adventitious colours imparted to the cheek.

Indeed it is truly ridiculous to observe the routine of what may be termed a fashionable education. "As duly as the swallows disappear," the child is sent from the parental roof, and placed beneath the care of the teacher, for about three or four months; but the re-appearance of the emigrant feathered tribe, is the signal for her departure, and she returns to her home with her satchel and its contents, bidding adieu to her studies for the remaining

two-thirds of the year. On her return, the instructor finds himself doomed to the labours of a Sisyphus,

“Up the high hill to heave the huge round stone.”

And we may briefly conclude, by remarking, that as it regards the amount of services given and received, it would have been time and money saved, to have suffered her to remain at home? And what is her career, for the short period of her pupilage during which she is banished from her home? What are the dull formulæ of the school-room to a young girl, whose head is in a perfect rotary movement by the anticipation of the coming evening's delight; and who is busily employed in the thousand-and-one preparations, necessary for the occasion? What are “the wise saws and modern instances” of the gowned pedagogue, to the fascinating graces, which already flit before the imagination of the pupil? Then comes the morrow, and with the morrow, all the consequences of the yesternight—yawning, sleepiness, head-aches, reminiscences, recapitulations, &c. &c. &c. It is thus, in fact, that one single *route*, with all its appendages, co-essential and occasional, more or less occupies the space of an entire week!

It appears then, that there are situations, either decidedly favorable or unfavorable to the purposes of education; that there must be a *nidus* for each individual pursuit, and that the *business* of education must be done efficiently and continuously, or it is altogether defective. All who have pursued any professional study are aware, that it is not by a desultory course they arrive at any thing like a respectable proficiency. But the parent fears lest the retirement essential to institutions, established for the purpose of affording an *efficient* course of instruction, will, by removing the pupil from an intercourse with general society, preclude that ease and grace of manners, essential to a well bred and well educated female. To do away this objection, we could easily enumerate the names of some of the most distinguished females, the characters of whom not only furnish a striking refutation of such an erroneous opinion, but really prove the decided advantages of *institutions* removed a few miles from a metropolis. It has been well observed, that such situations are most friendly to the cultivation of the heart and head. A short remove of this kind, places the individual, as it were, on an advance ground, precisely in a situation where she may occasionally avail herself of the quicken-

ing impulse and spirit-stirring excitement of a city; and return again to that retirement, so grateful to the mind and feelings of the scholar and the person of moral and religious sentiment.

In fact, to what are we to attribute the superficial, gossiping, tittle-tattle, hey-day manners of many of our fashionable belles, but to the circumstance of their airs and graces being ingrafted on a weak and immature stock? Their manners, one can easily perceive, are exotic;—their smiles and graces are put on and taken off with the ball dress; and the neglected wreath, thrown by and fading, is no bad representative of the nymph, when removed from the light, music, and frivolities of the assembly-room. Their characters want that native, elastic spring—that freshness—that raciness, with which Milton so beautifully invests the first of womankind.

Indeed all that is precocious, is, with few exceptions—good for nothing. Throughout the physical and moral world, this principle, strikingly analogical, seems pretty generally to obtain. For our own part, we have seen so much of young persons, who are men and women *in anticipation*, that we are disposed, in general to view the intellectual developement of such pigmy heroes and heroines, much in the same light, as we do the vegetable productions of the hot-house. The fruit is there, but the delicate bloom, the richly matured juices, and the peculiar fragrance are wanting. In many instances, a too early and anxious attention to such developement, has not only defeated the labours of the teacher, but has absolutely rendered the pupil unfit to receive instruction. To use the poet's language, exterior grace must be the creature of a polished mind. A cultivated intellect, a pious and chastened moral character, *must* and *do* produce their corresponding effects upon the manners of the individual.

And, *fourthly*, we have to advert to a subject, which we know not exactly how to approach, without having the whole *agmen quadratum* of school masters and mistresses swarming about our ears, like unhoused hornets. *Here* we incur the charge of invidious feelings; *there* of vanity and self-complacency.

Incidit in Scyllam, &c.

But, we *must* go on.—The incapacity of teachers may be adduced as the greatest obstacle to an efficient course of female education. What are the qualifications of those who are placed at the very

vestibule of society, precisely in that situation, whence the individual takes her line of departure, and, of course, the least deviation on either hand, must cause her divergence from the right path, to be in a direct ratio with the time in which she is engaged? Now, as we regard the profession of a teacher to be the most important and responsible one than can devolve upon any member of the human family, whether we consider its effects upon the individual, or upon society at large, we propose the following questions:—

Who are the teachers of youth? How have they qualified themselves for the *profession* of teaching? What have been their previous opportunities and application? By what *criteria* are we to judge of their competency? And, lastly, who are the qualified and proper judges? We have our medical board and medical college; and in the professions of law and divinity, the competency of the candidate for public patronage is made manifest, by the occasions on which it is called forth. But the teacher is an *autocrat*, self-invested with power and dignity; and who is the hardy *stripling* that would dare to call in question the *dicta* of him, whose authority is absolute in the infant realm which he governs? In the humblest mechanical profession, some evidence of the qualifications of the individual is required; and yet, how truly extraordinary is it, that on a subject of such deep and vital importance to society as instruction, so little positive evidence is given or required, respecting the ability of those who are to officiate as instructors. In city, town, or hamlet, the instructor is “the cynosure of neighbouring eyes.” His scheme of teaching includes a perfect encyclopedia of the arts and sciences; and, personating in his individual self, *les maitres* of Moliere’s *Bourgeois Gentilhomme*, he proposes to teach *le Latin, le Grec et la Philosophie*. Does the profession of teaching, differing from all others, require no previous initiation; or is it demanded of the teacher, that before he attempts to *impart*, he should have *received* instruction, and that he should understand those subjects, which he professes to teach! But, the fact is, throughout “our merry land,” most of our teachers proceed as the Gil Perez of Le Sage: “Il entreprit de m’ apprendre lui meme a lire, ce qui ne lui fut pas moins utile qu’ a moi; car en me fesant connoitre mes lettres, il se remit a la lecture.”

Is not the inefficient course of instruction, or to speak more correctly, the negative result, to be assigned frequently to causes

of this kind? This is a question which comes home to the business and bosom of every parent; and, we do repeat it, if in any profession, assurance ought to be made doubly sure, "that the probation have no hinge or loop to hang a doubt on," it is in the qualifications of the teacher. How, then, does it come to pass, while in other professions, a mediocrity of talent is by no means uncommon, in that of teaching the attainment of its professors should be of the most humble kind? In answering this question, we think we may assign the two following causes; first, the little inducement, either as it respects honor or emolument, which men of tolerable attainments have, to adopt this profession; and, secondly, most of those who are qualified for the duties, propose them only as a temporary expedient for the attainment of a learned profession. Besides, to men of aspiring dispositions, what inducements can be held forth to embrace a profession, which, sentimentally, all delight to honor, but which truly and practically, is placed upon a very humble foundation. This does not imply a fault in public opinion; for this *opinion*, like the physical law of fluids, indicates by a scale of just gradation, the true *level* of persons and things. It is with professions, as with sects; their reputation depends, in a great measure, upon the constituent parts which go to make up the whole. Apply this to the professions of medicine, law, and divinity, and it will be found correct. In fact, the dignity and excellency of any one profession, *do* and *will* depend upon the dignity and excellency of the majority of those persons, of whom the profession is composed. This is exemplified in the department of surgery. It is little more than a century since the barber and surgeon were identified in the same individual, and the physicians of Europe peremptorily refused to grant diplomas, or to admit into the class of gentlemen those who devoted themselves to chirurgical science. At the present time baronets and knights may be found in the ranks of surgeons. "Dionysius is at Corinth," was the sneering reply of the Lacedemonians to the threats of Philip. Milton, panoplied in all the learning of antiquity, could be attacked only in what his cotemporaries deemed his vulnerable point—the schoolmaster! Indeed, it is only the other day, in a controversy between a learned professor and a noble lord, that the latter being discomfited by the arguments of his opponent, in order to turn the scale of victory, was obliged, like another Scipio, to carry the war into the enemy's country, and

attack him *focis et aris*. From these and other causes, the ranks of teachers are, for the most part, filled up with what may be considered humble votaries in the lists of letters; and it must be taken for granted, that he who can enter the innermost part of the temple of Science, will not be content to be "a proselyte of the gate."

Plan of Instruction adopted in the South Carolina Female Collegiate Institute.

1. By the term *education*, we understand a systematic course of instruction, calculated to form an early habit of attention, and to direct curiosity to things which are essentially *useful*; taking the latter term in its widest acceptation, as embracing all knowledge connected with the interest and happiness of the individual, and of that society of which she is to form a part.

2. We lay it down as a principle, that *this*, as every other thing intrinsically valuable, is obtained by the simplest means. The mode of instruction should, in all cases, be adapted to the capacity of the individual receiving it. And, to effect this, the most practical plan should be adopted for awakening the curiosity, improving the memory, and exercising the tender reasoning powers of the child.

3. While we propose to ourselves a *system*, we must take care that this does not interfere with what we owe to the different capacities of pupils, taken *individually*; their previous advantages, powers of apprehension, reasoning, &c. We are not, therefore, to adhere to an *a priori* theory, but take our indications *empirically* from the nature of the case.

4. We are decidedly opposed to that mode of instruction, which gives a precocious developement to the memory at the expense of the judgment; and conceive *that* to be the only efficient plan, which makes an equal demand upon the memory and understanding. The pupil is to have no *sinking fund* of knowledge, but should be made to render an usurious interest for every idea

which is acquired. We are aware of the trite and common-place remark, as it regards the imbecility of the mind of a child; but provided the thinking powers be not overtasked, we know no reason why habits of reflection should not be inculcated, even in the *child*. Every day's experience will convince us, that the *why* and the *wherefore*, which proceed from lisping infancy, must originate in a thinking principle; and early habits of reflection invigorate the faculty, which they have a tendency to expand.

5. Care must be taken to avoid every thing like a technical, unvaried arrangement, which produces upon the mind the same effect as monotonous sounds do upon the animal spirits, and tend to lull the judgment asleep. The thrice-told tale may proceed mechanically from the speaker; and all who have reflected upon this subject, must be aware that there is a kind of scholastic *ritual*, equally deceiving to teacher and pupil. Routine, therefore, where it injures the process of thinking, should, at times, be suspended. On this occasion the mind receives a concussion which is salutary. The *rule* may be repeated, and well repeated, without the scholar's annexing any ideas to it; but the *reason of the rule* is what, on all occasions, should be required. The mind of the scholar must also, occasionally, be made to take a few steps backward, in order to spring more effectually forward. The subject matter of the present lesson cannot be well understood, if the past has not been well digested. It is, therefore, absolutely requisite, that the teacher have recourse to frequent repetition, judiciously varied, as nothing fixes the fact so permanently in the memory. The mind must not be suffered passively to grope its way from one lesson to another, intent upon the present, and never reverting to the past. The teacher must be satisfied by frequent examinations, that the scholar has retained what she has gone over, and has formed some system in her mind, from her past readings. Without this, the scholar may have gone "through and through her book," and not retain a vestige of what she has studied.

We are to bear in mind too, that facts are the materials of knowledge, or rather that these *constitute* knowledge; we should therefore direct our attention to things, regarding words as mere *indices*.

6. In instruction, the simplest principles which can be arrived at, must constitute our data. That *one* added to *one* makes two, is the basis of all numerical rules. We, therefore, proceed from

that which we know, to *that* which we do not know; precisely as in ascending a ladder, we grasp with our hands those *rounds*, upon which, in a few moments, we are to rest our feet. The mistake of most teachers, as well as of most elementary works intended for instruction is, that the youthful tyro must go along with *them*; whereas, on the contrary, they are patiently to go along with the pupil. Their victories are all done upon paper, not in the field. Instead of drawing one circumvallation after another, taking the mind by regular approaches, and afterwards keeping up the line of communication, they are for gaining possession of it by a rapid advance. But to accomplish our task, it is requisite to adapt our ideas and language to those of the child; to enter intimately into her habits of thinking and apprehending, and to endeavour to trace those associations, which the infant mind weaves at the most tender age. The pupil and teacher must speak one language, in order that instruction may be successfully imparted and received. Neither is the latter to go in advance of the former; their pilgrimage must be together; and so far from aspiring to reach the summit by a few vigorous efforts, they must be content to measure their joint progress, by looking back to the level, from which they have ascended. It is thus, beneath the benignant and humanizing care of the teacher, that the head and heart of the pupil receive that direction, which influences the individual in after life.

7. The business of teaching *does not* consist in memorizing the text, or in giving technically the answers to a few questions, appended to the text book. This intellectual *tire et carte* in a few weeks becomes easy. There must be a challenge to intellectual skill, in which the understanding and memory are equally tasked. If scholars, when they take their respective places in their class, "like figures cut upon a dial plate," anticipate every question which shall be proposed, responding in the dull, monotonous chime of a cloistral recluse, numbering the beads of her rosary, wherein consists the advantage which the teacher by his actual presence affords, over what can be derived from the text-book alone. An Academy ought to be a literary gymnasium, in which the competitor, even if she fail in obtaining victory, is intellectually strengthened by the nature of the contest in which she is engaged. *That* mental collision, which gives so powerful a momentum to civilized society, is as essential in a school for children, as in a school for adults. It is by this means only that enthusiasm can be

awakened, and the love of literary distinction enkindled. Without these, the whole process is dull—heavy—and plodding,—tending to injure that elasticity and spring of thought, which is the very germ of improvement, and to break down the sprightly and imaginative youth into a mere mannerist.

8. It should constitute a primary object, to form such a subdivision in the order of studies, that there will be a gradation from the simplest elementary branches, to the higher departments of letters. In order to effect this, mere subordination is insufficient: a subordinate class must, as respects the instruction imparted, be immediately preparatory to that in advance of it. The translation of a scholar into a higher class, must be but a single step in an ascending series.

9. *The teacher and pupil must understand each other.* The faculties of the former must bend and mould themselves to those of the latter. It is not the extent of the lesson, but the understanding of it, which is the material point. A few lines well understood, will furnish a more nourishing and invigorating aliment to the mind, than a whole volume dealt out by *avoirdupois weight*. Overcome the *vis inertia* of a sluggish, dull intellect in this way, and you have done every thing. On this occasion, the teacher is not to despair, if he do not at once succeed: the fulcrum is to be applied again and again. If after much labour on his part, he be unsuccessful, it ought to awaken him to suspect the efficacy of the means which he adopts. Perhaps by attending to the peculiar habits and modes of thinking of his pupil, he may succeed better, by adopting a different course. There is nothing isoterical in all this: the teacher must love his profession, and apply all the energies of his mind to the advancement of those objects, which it ought to be his peculiar study to promote.

10. Health and exercise. It is truly extraordinary, how much this has been overlooked in the education of youth of both sexes. Is it really a condition upon which literary eminence is to be obtained, that in order to give expansion and energy to the mind, the physical powers are to be cramped and rendered feeble, the body subjected to disease and pain, so that as our enjoyments of the external world are excluded, the light of wisdom may beam more intensely within? Is the votarist of knowledge to sacrifice *that*, as a price of admission into the temple of science, without which, life becomes a “pedlar’s pack, which bows the bearer down?”—

Far otherwise: it is not essential that the student, shutting himself out from the common offices and pleasures of existence, growing pale and exanimate over the page of wisdom, should resemble those vegetables, which give out their fragrance only in decay.—It is not essential that the pulse should throb less vigorously—the cheek lose its glow, and the limb its elastic bound, in order that the intellectual power should be advanced. On the contrary, the *mens sana in corpore sano* is the highest earthly blessing, which the human being can attain. Nothing indeed of sustained excellence, has been given to the world, without that energy resulting from a due physical and moral excitement. We speak not of the effusions of genius,—of those sallies of enthusiasm, which are attendant on frail and decaying physical powers. We speak of those duties, which come home to the business and bosoms of all; which are not transacted over a cup of hyson, or under the exhilarating influence of an opiate, but which really require sustained spirits, well regulated energy of character, decision, equanimity and perseverance. And again, can any thing be more truly absurd, than the closeted student, in a state of semi-vigilance, with powers of mind mazed by a feeble circulation, or torpor of the digestive organs, devoting whole days to the accomplishment of a duty, which, by a due alternation of exercise and study, can be accomplished in one?

The ancients were wiser in this respect. They paid as much attention to the education of the body, as to that of the mind; believing very justly, that as they were united in the same being, they were essential to each other. Indeed, we are persuaded that intellectual energy is altogether dependant upon a due balance and proper re-action, of the bodily and mental functions.

SYLLABUS
OF
A COURSE OF STUDY, RECOMMENDED TO THE STUDENTS
OF THE
South Carolina Female Collegiate Institute,
DURING ITS VACATION,
FROM THE END OF THE SECOND WEEK IN JUNE, TO THE
SECOND MONDAY IN OCTOBER.
ALSO
A VALEDICTORY,
ADDRESSED TO THOSE PUPILS WHO HAVE BEEN ASSOCIATED
WITH THE INSTITUTE,
TOGETHER WITH A
CATALOGUE OF STUDENTS.

SYLLABUS, &c.

The following syllabus is intended to prescribe only a general course, which must be modified agreeably to the age and proficiency of the pupil, and to the studies previously pursued. One of the first requisites for the advancement of knowledge, is a proper division of time. A certain portion should be set apart for study, another for domestic offices, and another for profitable exercise. What we mean by profitable exercise, is such as contributes to the maintenance of health, and to the restoration of physical and mental energy. It is not the secluded student, immured in solitude, who thinks most clearly, or employs her time most judiciously: on the contrary, one hour of lively application, is worth many, dozed away in listlessness. The pupil whom we view as already domesticated, is to be cautioned against busy trifling. This constitutes what may be termed a fragmentary character.

Method and *order* are essential in all which she proposes to do. Nothing can be done well without them. *Method* refers to the manner of doing,—*Order*, to the disposition of particulars. The latter is essential to the former, not only as it affects mind, but character also, and disposition. Both produce that amenity which gives a serene atmosphere and a clear horizon.

Let there be arrangement, and arrangement will produce clearness without, and composure within. The way in which she is to go, is then “marshalled out,” and she is prepared to take up particulars in succession, instead of looking about for them.

Although we propose a certain order, as it regards studies, amusements and exercise, we are far from believing or expecting, that it will be in the power of the pupil to practise the observance

of these, without occasional, necessary innovations. Her friends, for instance, have some claims upon her attention, and many unforeseen and unavoidable circumstances may occur, which will measurably disturb that established routine, the observance of which is so essential to character. What we propose is, that she assign to herself a definite plan, which she intends to pursue, as nearly as circumstances may permit. This applies to her whole career in life. She has her chart, compass, and direction;—adverse gales and counter-currents, may and will arise, but she still keeps her eye upon the head-land in view, and endeavours to reach it.

Early rising will enable her to accomplish much. As a physician, we might here enlarge upon its salutary tendency, so manifest on the inmates of the Institute; but on this occasion, we wish only to repeat what we have already said, that she should begin the day, with supplicating direction, strength, and aid of Him, from whom all mercies proceed. Whilst the light of day is gloriously shining forth, let her look up to the Father of light, for that moral illumination, which shall enable her to guide her steps aright.

We earnestly recommend to our advanced pupil, to keep a Diary, or Common-place Book, which is to be a repository of her thoughts and feelings. Readings are to be select,—not various, not desultory. Let her finish whatever is begun, and be thorough in whatever is undertaken. We recommend to make no extracts from books: her own thoughts are to be transferred to her diary, and not the thoughts of others, except as introduced incidentally, or animadverted upon by herself. It is much better to advert again and again to the volume, than to lay up dried specimens, in what might be termed a *literary herbarium*. After having read what has interested, the book is to be laid aside, and the pen taken up. The pupil is to endeavour to convey in her own language, what she has read. New trains of thought, illustrations, or parallels will suggest themselves. At any rate, an effort is made, and that is doing much. Coincidences in thought and expression will occur; but, what she has made her own by reflection, is undeniably her's. In such writing, as well as that which is not suggested by books, she is not to be over-solicitous, as it regards the most apposite word or expression. In order to avoid mannerism, she must at first write, as she thinks and feels,—and, afterwards, amend and erase at leisure. The suggestion which has escaped,

is not easily recalled, or, if recalled, will have lost much of its raciness and force. Many, from adopting a practice contrary to that here recommended, labour considerably in their composition, and arise from their desk chagrined and disappointed. A phraseology may be awkward at first, but in going over what has been written, this very circumstance will suggest the original train of thought, and thus assist her in re-modeling her style.

In carefully reviewing what she has written, she is to be sure not to spare herself in correcting errors; recollecting that the art of writing, is that of judiciously blotting out. She is to transcribe again and again; and in thus transcribing, she will find that new views of the subject, and new forms of expression, will present themselves. Again—the labour of transcription is one of the best means of detecting errors, which, otherwise, are too near the mental vision of the writer, to be seen. She is to keep the subject before her, and without seeking to be fine, at the risk of being appropriate, reject all that is not to the purpose.

“Much reading and a little reflection,” says Lord Bacon, “make a learned man; but a little reading, and much reflection, make a wise one.” In reading, care must be taken, lest the student fall into a habit of suffering her sentiments to be *consequent* upon the opinion or doctrine, derived from the last work which she has read. This will equally apply to conversation. Indeed, we would infinitely prefer to these pretty novelties, the cuckoo-note of the *gentleman* in Goldsmith’s *Vicar of Wakefield*, who was continually talking of the *cosmogony* of the world. An opposite fault to this is captiousness, which is still worse, and intolerable, especially in a young person. The best and safest way, is not to be precipitate in advancing an opinion, as it regards the volume read, unless it be done suggestively. This will enable the pupil, without servility of thought, to compare her own views with those of others; and to advance nothing, which she would be anxious to retract. But, above all, we would most earnestly recommend her, to avoid falling in with the cant and flimsy rote-sentiment, which literary novelty, or any other novelty, is so apt to produce. Many books are absolutely to be rejected. Among these is the host of works which, under the name of novels, is now deluging the reading world; especially those which Southey has very happily designated, as belonging to the *Satanic School*. The old novels were calculated, by their mawkish properties, to give a distaste

for sound and wholesome reading; but as these diluents have ceased to produce their effect upon an untuned moral constitution, the press now sends forth articles of a more *piquante* character, calculated to stimulate the imagination and passions, by holding up powerfully conflicting elements, in which the hero struts forth a sentimental analyzing, metaphysical misanthrope.

History is a study well adapted to the situation in which the pupil will be placed—among friends, whose opinions and readings will assist and correct her own. For our advanced pupil, we know of no work, affording more general and correct views, of what is considered the most interesting period of Modern History, than Robertson's *Charles V.* It is particularly valuable, as it respects the information she will receive of the Feudal System, of which most of the political systems of Europe are modifications, more or less improved. Muller's *Universal History*, Heeren's *Modern History*, and *Political System of Modern Europe*, Hallam's *Europe during the middle ages*, Mill's *History of Chivalry and the Crusades*, are excellent works, on the subjects of which they treat.

For our younger pupil, we recommend a course of Ancient History; and, on this subject, we know of no better and safer work, than Rollin, in 2 vols. with maps, &c.

In U. S. History, Mrs. Willard's work is well adapted to youth. The chronological tables and maps are invaluable accompaniments. The pupil is not to forget, in the perusal of history, her Charts, Atlas, Gazetteer, and Biographical Dictionary.

A part of the day in each week, should be devoted to readings in Evidences of Christianity, and in Moral and Intellectual Philosophy. Perhaps Saturday evening would be most suitable for the first mentioned of these studies. On this occasion, it would be well for the pupil to revise her manuscript notes. As auxiliary reading, we recommend the following:

Wilson's (Dan'l. Bp.) Evidences of Christianity.

Wayland's Elements of Moral Science.

Burder's Self-Discipline.

Watts on the Mind.

In Belles-Lettres Reading, we would recommend—

Kames' Elements of Criticism.

Alison on Taste.

Mackintosh's (Sir James) History of the Progress of Ethical Philosophy.

Burke, on the Sublime and Beautiful.

Burder's Self-Discipline, on the Intel. and Moral Habits.

Classical Family Library, (Harper's.)

Addison's Spectator.

Chapone's Letters to Young Ladies.

Barbauld's Legacy for Young Ladies.

Dick (Thomas) on the Improvement of Society.

Foster's (Rev. John) Essays on Decision of Character.

“ *Address to the Young.*

Bacon's and Clarendon's Essays.

Foster's Re-publication of the London, Edinburgh, Foreign, and Westminster Quarterly Reviews.

Nothing is better calculated to correct a discursive and desultory habit, and to produce a systematic, close, and vigorous application, than mathematical studies. Their value does not merely consist in being auxiliary to subjects, associated with them. They bear upon all the departments of knowledge, invigorating the reasoning faculty, and making other things of easy acquisition,—serving, on this occasion, as a fulcrum to the mind. But, as difficulties will occur in pursuing unaided, demonstrative and experimental science, we would prefer that the pupil should devote her time, except where she is favorably situated for reviewing such studies, to the literary branches. Arnot's excellent work on Physics, could be pursued with advantage, as it blends with science, touching and elevating references to a first cause.

Botany we recommend as a pursuit, from which health, as well as moral and intellectual improvement, may be derived. We would here impress it upon our pupils, that the noblest use of science generally, is to point out final causes,—holding up, as it were, the torch of faith before the eye of reason, by means of which we are enabled to see our pathway in advance.

Natural History is a study, eminently calculated to produce this effect. White's *History of Selborne*, and his *Journal of a Naturalist*, are uncommonly interesting and original productions; beautifully exemplifying, that each insect, bud and shell is, in itself, a page in the natural revelation, which the works of God hold forth.

To those who are attending to the languages, we recommend that a portion of time be set apart, each day, for a previously prescribed lesson.

There are two periodicals published in New York, which we recommend to the notice of pupils engaged in the study of the French;—"La France Littéraire," and "Les Courrier des Etats Unis." To the advanced class, we recommend the following French Classics, which may be obtained of Messrs. Leavit, Lord, & Co. New York.

Bossuet, Massillon and Bourdaloue's Discourses. Pascal's Provencal Letters. St. Pierre's Studies of Nature.

Besides the moments of leisure, which may be devoted to music, the scholar is expected to set apart one hour, each day, to the study and application of its principles.

To those who have pursued drawing, we need not say, that the hours of vacation will present invaluable opportunities for improvement. Sketches from nature are the most pleasing exercises of this art. Foule's Linear Drawing can be recommended, as a familiar and excellent treatise on perspective, adapted to the humblest capacity.

ADDRESS.

Having pointed out to the Pupil the most profitable manner, in which she can employ the interval, between the termination of her academic duties and their renewal, we would submit, among other remarks, a few observations upon the expediency and advantages of alternating speculative with practical duties. Under the former, we include scholastic and literary exercises generally; under the latter, "those things which come home to her business and bosom," as one having positive duties to perform, to herself and to society. As rational beings, seeking a durable good, we should chiefly seek *that*, which yields permanent gratification, extending itself to time and eternity. Practical duties sharpen our gust for social and literary enjoyments, and these, in their turn,

find their reaction in practical duties. Inattention to this balance of power, is the source of much moral and physical evil, in which the mind and health equally suffer. Speculative leisure affords, for a time, a high and exquisite degree of pleasure, but, unless relieved by action, in which indeed it may be said to embody itself, it falls upon the mind, and injures mental and physical energy. The most durable good results from those employments, which involve our own happiness, just in proportion as they contribute to the happiness of others. The bird, which in the covert of the grove streaks its plumage, is preparing for a flight upward and abroad. Just so in the employment of the closet—let us begin with God, and then issue forth to the performance of our duties. They live in vain to themselves, to the true interests of life, and to the noblest purposes of their creation, who hang, like mistletoes, upon society, bearing the same relation to rational beings, which parasitical plants do to the vegetable kingdom.

Knowledge is not valuable in itself; it is the application of it, which renders it valuable. Mind, healthfully directed, is a productive principle. Intellectual effort, when happiest and most vigorous, if unaccompanied by beneficial results, is a mere day-dream of a creative mind; and is followed by a correspondent depression and debility; just as a blow expended in air, unnerves and paralyzes the arm which aims it. The genuine effect of intellectual and moral culture, is to open the eyesight of discovery, and to disclose to ourselves our comparative ignorance. If directed aright, it has no tendency to create an over-weening estimate of what we know. On the contrary, the humility of the votary of truth, arises from a consciousness, that in his best and most successful efforts, he does not intellectually occupy more of the domains of attainable knowledge, than he does, with his person, of the earth upon which he treads.

Patience is an indispensable ingredient in all which is truly excellent. Capacity can do nothing without it. Genius, unaccompanied by it, is mere plumage; or, if the pinion be there, it has neither poise, nor strength, nor direction. It is not by one effort, nor by a series of interrupted efforts, that the eagle cleaves the air, and rises to its empyrean height; it is by an even, strong, sustained wing. So, in the operations of the material world—all efficiency, all that is useful, or beautiful, or sublime, is the result of a constantly progressive action. And so, likewise, in the works of

man; that which elevates him in the scale of being, as rational and immortal, is a systematic progress in a given pursuit, in which the motive, aim, and object are *one*. Failure in those possessing superior minds, may generally be ascribed to a versatile enthusiasm, always varying its aim and object. What is termed *character*, can apply only to that which is permanent. Education should be directed to its formation. Attention, and a thorough accomplishment of what lies before us, form character, no matter to what they refer.

“—————’Tis the last stone
That makes the arch;—the rest that there were put,
Are nothing, ’till *that* comes, to bind and shut.”

Custom, as an ancient observed, is no trifle, since habit is the result. No matter what are the integrants which make up the sum, if, collectively, they do produce it. The indolent are not aware of this; days, months, and years, succeed each other,—yet volition, like an unfledged bird, is ever fluttering near its nest, but is never fairly on the wing. The indefinite to-morrow wears apace, yet the goal is ever in prospect, and is never reached. On the other hand, the diligent pressing forward to the attainment of their object, feel an additional incentive to perseverance, by a review of the past. If they retreat to the ground already preoccupied, it is to acquire an impetus in springing forward. But what preoccupied ground have the indolent? The accomplishment of one duty fits us for that which succeeds. When the mind has received its momentum, it requires comparatively less effort to render it progressive; but these efforts must be continuous—the habits must be established—the chain unbroken. The task of the desultory is indeed a laborious one, consisting of a series of small impulses, given to the intellectual wheels of thought, after long intervals of rest. It is thus, that indolence gives to the mind an inaptitude for exertion. Things in themselves of easy execution, grow up by degrees into formidable obstacles. How much excellence has been obscured by this culpable supineness! how many, who gave early promise of talents, have sunk, like meteors, to the earth, whence they had arisen!

And, now, let us apply these remarks to *woman*. With her, emphatically, the true end of education is practical. Her light is intended to commingle its beams with those around. Tho’ feeble and small may be the ray sent forth, she will recollect, that the deep blue vault of the glorious firmament itself is rendered lumi-

nous by an infinite number of points, however faint and distant some of them may seem. It is in the domestic sphere, that she trims her lamp; thence its ray issues, and thitherward, the "wanderer in life's thorny way" repairs for solace and comfort. This is *home*, and this is woman's firmament. She may appear as a minute point to other and distant systems, but *there*, she is the sun and centre of a system of her own, around which those revolve, who derive from her all which renders existence happiness.

Home must be the nursery of talent, virtue and piety; it is the natal soil of all that is excellent or defective in character. It there receives that direction, which influences the future happiness of the individual. This peculiarly applies to *woman*. She cannot go forth into society, and seek out those well-springs of knowledge, which, for a wise purpose, are placed amidst the fastnesses of human ambition; *her* energies are not to be called forth by those quickening impulses of spirit, which mind in contact with mind imparts. With man, the germs of future moral greatness are often thrown by the way-side, or in rocky and acclivous places. *His* character receives strength, originality and greatness, from the untoward situation, in which it has originated. Not so with woman; her plastic character requires fostering suns and genial skies, to give it perfect developement. The storm whose rude concussions enroot the oak more firmly, would disrobe the tender ivy of its graceful honours. Home is the sphere, in which female excellence is destined to revolve; if its domain is not in itself ample, it gives amplitude and depth and power to all beyond and around it; it is the focal point where and whence the issues of light meet and depart;—it gives polarity to character, and to society itself "a local habitation and a name." If its triumphs are devoid of pageantry, and of what the world calls glory, they are heartfelt and abiding. In the performance of domestic duties, how sweetly, how attractively, do they blend themselves with what is elegant and refined in taste, and elevated in sentiment! And what but a cultivated mind can understand and accomplish this, entwining, as it were, the myrtle and the laurel, and the olive wreath.

Literary pursuits, socially entered upon, are far from being incompatible with those of domestic life. The woman of a cultivated mind and moral sense, can be distinguished as such, in every department which she fills. Her's are not the cares which know no intermission. She suffers not the consideration of household eco-

mony and arrangement, to exclude higher and more important interests. Like Mary, she feels that the spirit needs refection; that there are moments she would consecrate, as an humble listner at her Saviour's feet; that it is then, foregoing the vocations of the hour, she would retire within the sanctuary of her own bosom, and hold converse with that Being, from whom all blessings are derived. Her aspirations ascend beyond the mists, which encircle her little horizon of household comforts; and, bearing up before the throne of Mercy, those who are dear to her, she seeks for new supplies of spiritual strength. Such heavenward excursions invigorate the head and heart. She emerges from her closet refreshed and prepared to renew with cheerfulness, the routine of her duties. She feels that prayer is the ladder, which Israel in vision beheld, and on which the angels ascended and descended.—It is thus, her affections ascend to the source of Eternal Truth, and thence descend to mingle in the tender offices and charities of life.

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